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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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THE MILLSTONES OF COMMUNISM.

COMMUNISM is evidently coming upon the world from two directions—from below and from above; from the lower classes of society, the toiling, suffering millions, on the one hand, and from the higher classes, philanthropic, educated, religious people, on the other.

Looking in the first direction we see every-where indications of the progress of radical Socialistic ideas, which threaten to modify all the relations of society. The article recently copied into the AMERICAN SOCIALIST from the *New-York Times*, entitled "The Socialistic Specter of Europe," tells us that every government in Europe, with the possible exception of that of France, is haunted with the specter of Socialism. Germany and Russia are cited as the countries in which the Socialistic ferment is greatest—the latter being filled with Socialistic societies, while in the former Socialism has assumed such prominence as to influence the discussions of the imperial parliament. In England the movement begun by Robert Owen half a century ago has steadily progressed, in spite of all obstacles, until coöperation has its affiliated societies in all parts of the kingdom. France is now tranquil so far as Socialistic agitation is concerned; but a new wave of Communism may sweep over her at any moment, judging from her past history. In the United States, leaving out of account the various Communities in prosperous condition, there is a widespread interest in social reform among the laboring classes, which finds expression in trade-unions and such organizations as the order of the Sovereigns of Industry, Grangers, etc.

The *Times*, in the article referred to, finds a sufficient explanation of this general tendency toward Socialism, in the fact that there exists, especially in Europe, "large classes of men whose position is almost that of the serfs and artisans of the middle ages; who, though no longer dependent on a master, are entirely dependent on capital, and who, in a moment, by the change in the current of business and production, may be plunged into abject misery." But this class, though very imperfectly educated, are yet emancipated from all mental thraldom, and free to draw their own conclusions from the facts around them. They see that wealth and its privileges are every-where very unequally, and in many cases very unjustly, distributed; they see that in a world of plenty many starve and go in rags; and it is easy for them to believe that this inequality and injustice might be remedied in some system of Socialism which should equalize labor and wealth. The growth of these ideas among the laboring classes is the necessary result of the growth of knowledge and freedom of thought among them, just as the education of the negroes would have surely undermined slavery.

If there were no other outlook for Communism except this—if Communism could only come from beneath as an insurrection of the lower classes—then it would indeed be a fearful thing, like the rising of the negroes in St. Domingo. But Communism is also coming *from above;* for Christianity is Communism; and so far as it really gets possession of men will surely manifest itself as such; and it is operating upon all classes—upon the higher as well as the lower—drawing them all toward Communism. If the force operating from below is *pushing* men into Communism, that from above is *attracting* men into it. If, on the one hand, common people are made to feel that they must become Communists or endure a life of misery and want, on the other hand the educated, refined and religious are made to realize that their happiness will be multiplied a hundred-fold by Communism, and that their lives will be failures unless they in some way live its unselfish life.

It is an interesting fact that Christianity had for its leader a pivotal man, who stood at the center of this two-fold movement. He belonged to the common people and was gladly received by them, and yet could trace his lineage to the royal house of Israel, and was in spiritual connection with the invisible world.

At present Europe seems to be the principal sphere for the development of the lower movement toward Communism, and America of the upper movement. The wise will appreciate both and seek for their providential connection. Both will play their parts in the grand drama before us, and will modify each other. Those who alienate themselves from both movements will sooner or later find themselves between the upper and nether millstones.

HISTORY OF GERMAN SOCIALISM.

I.

TO THE EDITOR OF THE SOCIALIST:

DEAR SIR:—Now that a healthy and real force of body as well as of mind has endowed the Socialist movements of both hemispheres with some solidity and caused their story to be sketched in school book and *Cyclopædia*, it is pleasant to pass an hour here and there reading of the heroes of the world's new philosophy, and the progress of their work.

The more the advocates of the special doctrines of favorite philosophers wrangle over the modicum of honor due each, the more clearly the observant mind sees that each one has but added a beautiful block to the great edifice of Communism. And these blocks, chiseled and sculptured with such pains by the oftentimes hungry and martyred artists, have been lying scattered and unused, scarcely discernible from other ruins, from the Ganges and the Nile, through Greece and Gethsemane, to Gaul, Britain, and the New World. As we contemplate still further we see that it is not any single individual, but the massed or cumulative knowledge of mankind, that becomes an architect capable of fitting these blocks to the structure.

As admirers of special philosophers we find one enthusiast deluded into a worship of Fourier, another of Comte, another of Owen. Grand men they were, which no honest person will deny, and their names have not yet realized the glory they are destined to receive. But there are yet other names; and I may be allowed perhaps to modestly mention one, not because it was banished by poverty, misfortune and suicide, nor because its bearer helped fight the battle of the first revolution to prepare the land of my birth for the revolution of his own philosophy, nor yet because he was the first of these reformers in the field; but because his philosophy, which was banished from France, is the foundation-stone of the great organized movement in Germany, of which I am a member and an advocate.

The French Count Claude Henri de Saint Simon was born at Paris in 1760. He had doubtless many wild and erratic notions, especially in his earlier life; but no one can impute to him a dishonest motive. Early in life he conceived the idea that an individual, to be able to enjoy his own attributes and perfect freedom, must be a complete master of himself. It is thought that the writings of Kant had a great deal to do with molding the mind of Saint Simon, especially the criticisms of reason and judgment, where that philosopher arrives at the conclusion that "what the individual ought to do he *must* be supplied with the means of doing." The Frenchman saw here that an unlimited power must be furnished men to carry out right purposes. Another great correlative lesson was learned in his experience fighting for the freedom of the American Colonies while a mere youth; where he saw several million people so completely united and endowed with such oneness of purpose, that their collective soul, like their collective body, stood front, as an individual, with a prodigious power, sufficient to overcome by arms and inspiration, forces better trained and more numerous. Prompted by these evidences he framed and published his philosophy. His idea was that a nation of men can and ought to so conform to *truth*, that in its support the collectivity can become the individual, just as the collective members of a man's body form the whole body or individual. His idea therefore embodied a philosophy of government *on a principle of mutual care as the duty of every citizen.*

Saint Simon had been dead twenty-five years when a man from Breslau, Germany, visited Paris in search of knowledge. His name was Ferdinand Lassalle, and as it is not my object to hold up any particular author of theories, I may be excused for dropping the name of Saint Simon with the rest of the ingrate world, for the purpose of transmitting to other hands the propagation of the seed in more fertile ground. Lassalle, though a rich and educated man, loved the hard-working toilers. He espoused their cause with his whole might. He understood thoroughly the associative tendencies of the Germans. The success of the scheme of Herr Schulze von Delitsch to organize the industrial classes in coöperative enterprises showed him that the Germans excel all other people in following the advice of a good exponent. He also learned that they were wisely distrustful of demagogues, and that unlike the French they did not foam with heated passion, but were good in three great requisites of organization—persistency, caution and social love. With a full knowledge of these mighty advantages Lassalle returned to Germany sixteen years ago, ripe in his philosophy and in his determination, and began to call meetings of the trade-unions. Fortunately for him there were already large associations of this kind in Germany. Many members of the coöperative stores and banks, dissatisfied with the aristocratic bearing and the high class membership of these institutions, became also convinced with the teachings of Lassalle. There arose in consequence of his bold speeches and writings a bristling opposition both to the government and to the coöperative scheme of Schulze. He was a powerful speaker, and had the faculty of wielding the hard, argumentative language of his country in a manner that dealt stunning blows to every adversary. The patient Germans sat transfixed for hours, listening to his ingenious arguments. He dwelt with a wonderful fervor upon points of the French Revolution, tracing the failure of the attempt to supply the people with labor, as well as the failure of the democratic government in France, to the inconstancy and the want of discipline among the people themselves. He assured them that labor deserved a richer reward than rags and penury, but that it would never obtain it from any other source than self. The oppressed people must therefore organize. But he had the discretion to frame a set of *theses* or foundation principles of organization. Compact Association he said must be social, for the sake of supplying itself with such pleasures as the passing hours require, so that an incentive

should always be felt strong enough to keep the members in a state of lively interest. He adopted an educational method which afterwards took the name of the *Allgemeine Deutsche Bildungs-Verein*, or common educational Union. It would require many years, perhaps generations, for them to become strong enough to cope effectively with the organized society at large; therefore they must be patient, improve themselves, and wait. They were also instructed to study his system of political economy. In doing this they would accustom themselves by degrees to regard their organization as tending in a political direction. For, as all society was built upon monarchy, with political institutions, secular and religious, bracing it above and below, it was useless to think of effecting a fundamental change without supplanting the old political governments with a system based on the opposite principles of equal rights to all. But it was equally foolish for workingmen to expect to realize any thing in the political direction yet.

By this ingenious method Ferdinand Lassalle built up a new style of Labor Organization that has probably outstripped any thing the world has ever seen. It had three powerful incentives: First, social pleasures; second, self-improvement; third, the charm of a political object. The sections spread rapidly all over Europe where German is spoken, and got among the Bohemians and Hungarians. In 1870 the writer visited a number of these societies in Prague, Pesth and Vienna. They usually have their head-quarters in some cheap but respectable part of their city, in the rear of which is generally a garden and a gymnasium. At these head-quarters they meet regularly. One would not imagine by the few seen here evening after evening, that their members were so numerous as to fill at a single day's notice, in their inevitable Labor Paper, a hall capable of seating thousands; yet it is true. A single announcement of a public meeting almost always brings great throngs of these patient, earnest laborers together. In Germany the large meeting rooms are usually beer saloons; and the method of attendance is peculiar. A row of narrow tables stands in front of each row of benches; and as the audience listens to the speakers on the stand they noiselessly sip their beer, the sale of which is the usual remuneration to the landlord for his hall. I saw nothing which could be called boisterous or even severe in these meetings. Their object was to discuss points in political economy. Sometimes the speakers would forget their deliberativeness in reflecting upon the hard lot of the workers; but they never transgressed a rule of discipline. A few months before my arrival in Austria there had been an open air mass meeting of about 40,000 in Vienna, and several of the leading organizers had been arrested and were then in prison. The sternness of the authorities, no doubt, has kindled the flame of organization in Europe; for each act of tyranny is generally responded to by the men with more cautious determination, and their numbers have multiplied prodigiously.

C. Osborne Ward.

ECONOMIES OF COMMUNISM.

II.

There is a certain class of things in which the economies of Communism are specially conspicuous. We refer to things that are to be used or enjoyed, or both, but which are not easily impaired either by their use or enjoyment. This is a large class, including the beautiful and the homely things of life—the luxuries and necessities.

Nowadays, we often hear of large collections of paintings and statuary, belonging to millionaires. At the death of their collectors, they are scattered among eager crowds of connoisseurs and buyers—other millionaires and collectors. Before, they had served to delight at intervals the eyes of a select few, while between times they wasted their beauty in a splendid solitude. Here, to our mind, is a wrong and an extravagance. The secluding of fine works of art by the wealthy few from the admiration of the many, wrongs art, by robbing it of its full meed of praise, and also extravagantly wastes its pleasure-giving properties. But this is not the only extravagance. By the death of these wealthy, private collectors, a fine painting or statuary passes from hand to hand, selling now for more, now for less, than it is worth. A restless fate. In the era of Communism there will be this economy: a work of art once finished and paid for can settle down to its destiny serenely, and hold open court to its admirers at all times. If this era ever comes, we imagine paintings and statuary marshalling themselves into Communistic galleries to the triumphal refrain,

"No more auction blocks for me,
No more! No more!"

A fine specimen of landscape gardening enjoyed only by its owner, his family or a few friends, all the rest of the world shut out, is another specimen of the extravagance begotten of selfish, anti-Communistic society. A hundred or two could enjoy it as well as a dozen, without increasing the expense of keeping it in good style. It is just so with conservatories. In Communism they can delight the sight and smell and cultivate the æsthetic faculty of the multitude, and not cost any more than they would if kept for a private family.

This is also true of scientific collections. An enthusiastic botanist, mineralogist or conchologist, making a museum in the line of his speciality, in Communism can aid and instruct the many, whose talents would not enable them individually to do so much. We observe in Communities that enthusiasms of this sort are contagious, and nearly every one can help a little in making such collections. "Many a mickle makes a muckle," and so they grow. The presence of such collections in the home, and efforts to enlarge them, are means of themselves toward culture and education. So we see that in Communism the greatest uses and pleasures of art and science are conserved. They need Communism to give them their due reward and encouragement.

By-the-way, speaking of that which refines and instructs the beholder, it occurs to us that from the days of Greece and Rome, throwing open to the public gaze the class of things having this effect, has been considered a mark of enlightenment. The statues and paintings in Greece, and especially in Athens, were public property, free to all as the air of heaven. The perfectness of their beauty, so openly displayed, had a civilizing influence. In our day one readily admits that a fair criterion by which to judge of the civilization of a city or nation, is the number of its public libraries, galleries, museums, and parks. But mark you, these evidencies of enlightenment are all in the line of Socialism—certain things in which a city or nation agrees to have Communism together. We look upon them as good omens of the deeper work of civilization yet to be done.

Next time we will speak of economies in homelier things—among the useful and necessary.

ONE OF THE PROBLEMS.

Among the many problems which Communism is seeking to solve there is one which we do not remember to have seen mentioned in any book or paper treating of Socialism. It is this: A Community established on a basis broad enough to insure the fullest development must, in order to become successful, find some way of transmitting the undiluted afflatus with which it started, from generation to generation, and this involves the harmonious dwelling together of fathers and mothers and sons and daughters through a life-time. "But," says the sentimentalist, "such a state of society would be the perfection of the home-ideal." So it would; but practically it is an unsolved problem containing many difficulties. The failure which the world has made in endeavoring to solve it is shown in the opprobrium which attaches to the term mother-in-law. When a young man marries he is seldom able to take his wife into his father's household, but must set up an establishment of his own in order to secure a peaceable existence.

Let a Community start, for example, with a hundred members, composed chiefly of persons between twenty-five and forty years of age, with a fair proportion of young children. For twenty years or more all will go well, and many will throw aside all doubt as to the permanence of the institution. The children will have grown up in the faith of their parents, accepting unquestioningly the manner of life in which their consciousness first found itself, and having but little opportunity for comparison with the ways of the outside world. They are flexible, they take things as they are, they are slow to break away from the habits of obedience learned in childhood; no necessity forces them to struggle single-handed for the ordinary means of support, these being supplied by the economies of the Society to which they belong; they give little thought to the future, for youth is a mystic dream continually satisfying itself with imagined accomplishment. Traits of independence and self-reliance develop more slowly than in a form of life which compels the young to depend on their individual resources, and the old fall naturally into the habit of supposing that things will always go on as they are.

But when a man or woman of strong intellect reaches the age of twenty-eight or thirty and has begun to grapple with the realities of life—to consider the whys and wherefores of existence—a change in the relations between the old and young inevitably comes, and here lies the real test-point of the permanence of Communism. Can these two parties live in such close and continuous contact as Communism necessitates, and yet take a position toward each other which will promote free and harmonious development? Can the old guide without cramping the young, and can the young avail themselves of the wisdom of their elders and yet put their faculties to that amount of use which is desirable for the perfecting of character? Here is likely to be some chafing, and there is need of great patience on both sides. The old, who have passed beyond the follies of their early days, wish still to guide affairs as their accumulated wisdom dictates, while the young, with their enthusiasm and fresh views of life, long to strike out and try things for themselves. It is exceedingly difficult for the old to realize the fact that those whom they have dandled on their knees in infancy and have watched through the waywardness of childhood have actually become men and women. Many of them feel as the old woman of ninety did who said with a sigh when her daughter of seventy died, "I knew I never should raise that child!" We once heard a young woman of twenty-nine expostulate with her mother who had dictated to her about some matter, not involving a principle, but a mere difference of opinion. "Why, mother," said she, "don't you know that I am almost thirty? I am as old as you were after you had had all your children and considered yourself quite a matron." The mother, a mild-eyed woman, was taken by surprise and replied apologetically, "So you are, child; but it always seems to me as though you were still in your 'teens." There may be a world of truth in the adage, "Young folks think old folks are fools, but old folks *know* that young folks are;" still some other argument than that must be used in the solution of the problem of the happy adjustment of youth and age.

Average men and women of thirty are no longer children. They are "grown up" then, in the ordinary acceptation of that term, if they ever will be. Their natures demand scope for expansion; they long for untrammeled action, for freedom to plunge into the tide which leads on to fortune; and when the sense of innate power dawns on them, their first impulse is to break away from the guidance of those who are older, and start for themselves the eternal round of single and dual successes and failures which the world has seen from the beginning. But what, then, becomes of Communism? To fly from the old would be but following the example of all preceding ages, and many of these young people are sincere in the conviction that Communism is the true form of life. All the philosophies of the universe point to it as the inevitable result of perfect development, and if heaven is any thing but a chimera there is no other way for the wise but to become Communists either in this sphere or some succeeding one. This being true, then there is of course a way to solve the problem of the true relation between the old and the young, for we don't have grand finalities of this kind set before us, without the possibility also of perfection in details.

The Community which we presuppose is based on a strong religious afflatus, for absolute Communism—which is the entire eradication of selfishness—is impossible without that. At this point then in the development of the Community its members must become a practical embodiment of that charity which "R.," in a recent number of the Socialist, so ably describes; then the young will not crowd and the old will not oppress. Great though be the physical economies of Communism, far greater must finally become its spiritual economies, when the young are enabled to profit by the self-conquest and heart-culture of those who have gone before. Just think what an advantage that would be! We should no longer hear the man of forty say as he reviews his life, "O, that I knew as much as I now do and were again twenty-one!" Life is so brief a span that if ever we are to become perfect beings there must come a time when the spiritual attainments of one generation will be passed down to the next just as securely as cash and real-estate now are; when the results of certain courses of action will be as accurately known as is the compound resulting from given chemical combinations; when the youth of twenty will accept as his own the well-tried experience of the man of sixty and add thereto, just as he takes the scientific discoveries of Huxley and Lavoisier without stopping to prove for himself their truth. With humility then on the part of the young, forbearance on the part of the old, and a mutual exercise of that comprehensive charity which Paul places at the pinnacle of human attainment, we may confidently hope for a time when the evolution of the race toward the Kingdom-of-Heaven ideal will be as

much more rapid than its present career as the railway is quicker than the stage-coach or as electricity is swifter than speech. T. C. M.

SPIRIT SUFFRAGE.

Enlargement of the suffrage franchise is the push of the age. The early American colonies broke away from British rule because they could not submit to taxation without representation. They wanted to vote on all matters of government which concerned their welfare. So they fought and secured their independence. The system of representative government which the colonists desired to establish in this country was first introduced in Virginia in 1619. Electors were then sent to the capital from the various districts, to form a legislature, the earliest branch being called the "Lower House of Burgesses." But it was only by gradual steps that the unrestricted right to vote was secured to all adult white men. Various qualifications were imposed, such as that a man should possess a certain amount of property, or certain religious beliefs. In some of the New England colonies particular religious beliefs were necessary to qualify a voter. In consequence of this, three-fourth of the men of Massachusetts were at one time disfranchised. In Rhode Island and some other colonies there was more toleration. Gradually the restrictions were removed until, in most of the States which entered the Union under our present Constitution, all adult white male citizens had an unqualified right to vote. Some of the States still impose a slight property qualification, but the tendency is to abolish it.

The enlargement of the suffrage franchise rested here until the push for negro suffrage began. Our great civil war added certain amendments to the Constitution, one of which made the negroes citizens, and another gave them the right to vote. This was a great step toward universal suffrage. At first there was a great deal of unreconciliation among those who looked upon colored people as an inferior race having no civil rights; but although there has been much bad blood and discord between the two races in the South, matters are now adjusting themselves in a way to promise peace and the enjoyments of equal rights in the future.

Meanwhile another class has been making a vigorous push for the franchise. The women of this country and of England are asking the law-makers to confer on them the right to vote and hold office. Their request has not yet been granted, either here or abroad; but every year they get greater influence and more votes in their favor. In the British Parliament the votes favoring their petition have more than doubled within the past two or three years. Undoubtedly they will vote equally with men in a few years.

Is there any other class that will then be claiming the right to vote? Some people hold that *spirits* in the other world, or in the other part of this world, are just as real beings as white men or negroes or women, and that they have substantial interests in this world which give them a right to voice and influence here, which in fact they are asking for and pushing for. Quite a strong argument might be made, going to show that our last Presidential election was influenced and even carried by spirit management. It was a very remarkable election. Every point of it was contested, before the voting and after. There was a tremendous push, and as the struggle on one point after another intensified, some unseen forces seemed to so arrange events that the decision went contrary to the general expectation, *by a majority of one.* It really seemed as if some power beyond that of the Republican and Democratic parties controlled them both. Nobody expected that Mr. Hayes would be nominated at Cincinnati. But the hopes and fears and desires of the other candidates and their followers were so worked upon that the choice did fall upon him. Then the number of electoral votes he received exceeded those cast for Tilden by one, and the electoral commission which decided this voted always eight against seven. The Democrats consented to put the matter into the hands of this Commission, supposing they were sure of David Davis for the fifth judge. But just in the nick of time Logan of Illinois withdrew from the senatorial contest, a thing he had never been known to do before, and Judge Davis was elected in his place. Then Justice Bradley was added to the Commission, and his was the eighth and deciding vote. The best part of it all is that Mr. Hayes is proving himself the very ablest man for the place. He is resolute and strong where people of both parties thought he would be vacillating and weak. And he is wise and moderate. He is uniting the country.

It can not be demonstrated that spirits invisible to mortals do or do not take part in such contests. We believe there is an unseen class who are interested in our affairs, and who are more and more interfering and agitating by such means as they can command. At present their claims to representation are no more allowed than are those of women, and they are obliged to use such means as women use, addressing themselves to those who will listen to them, and gradually working up a constituency. If this is the fact, these intelligences will sooner or later have to be considered as part of the nation's population, and their rights will have to be provided for. We do not know exactly what practical form this suffrage can take. That is something that will have to be studied. There is considerable evidence that they have real power in politics and that they are making it felt more and more. Shall we give them the franchise as soon as they can show us how to do it?

CURIOSITIES OF THE LAW.

BY A LAWYER.

New-York, May 12, 1877.

Editor of Am. Soc.—The law sometimes presents phases which, if not ludicrous, are at least serio-comic, and this is especially true of its administration in the courts. Not seldom something takes place in judicial proceedings which it is difficult to believe is not a joke, though the court may put on an air of gravity. A woman is arrested who is traversing the streets of a city in so-called male attire, and though the august minister of justice assures her there is no law to hinder her wearing whatever style of dress she chooses, he tells her that if she is arrested again he will fine her for obstructing the streets! What a burlesque of laying "judgment to the line and righteousness to the plummet!"

My first remark is illustrated in a striking manner by the proceedings in the divorce suit of Young *v.* Young lately ended in Utah. In that suit it was held that there was "no cause of action" for divorce, because there was no marriage; hence, the plaintiff became "non-suit," or, as it is said in chancery, her bill was dismissed. It had nothing to stand upon. But in the course of the proceedings the court had granted alimony to the plaintiff, and this alimony had been collected by process, and considerable sums of money had thus come into the hands of the plaintiff to which she had and could have no right as a suitor for a divorce. Nevertheless she had got it; the court by its strong arm had taken it from the defendant and had given it to her. What should be done about this was naturally a serious question? How should this wrong be righted, for it plainly was a wrong. The court found itself in the predicament of having taken the defendant's property and converted it to a use which was a legal misuse. How should it relieve itself from the charge of oppression, if it were nothing worse? The money was gone; the plaintiff was probably irresponsible and could not be made to restore it; how should the court make the *amende honorable?*

To these questions it gave the following serio-comical answer: The plaintiff, though not a wife and entitled to alimony, was, while she lived with the defendant, his menial servant, and as such entitled to reasonable compensation for her services; she could recover a *quantum meruit,* as the books say when there is an engagement for service and no definite sum agreed upon. Though not entitled to what she had got by the court's help as alimony, having got it she might keep it as wages for her services! Who ever before heard of a suit commenced for a dissolution of the bonds of matrimony, and ending in a money judgment for services rendered? What the nature of the service rendered was, the reports that have come to hand do not inform us. But the court must have gone into the inquiry and have found what they were and their value, for it is said that it was decided that the plaintiff had received more than the services were worth and could have nothing additional. What the court thought of the surplus which she had got, and to which she was not entitled either as alimony or as wages, we are not informed. Probably it has "reserved its decision" on that point!

But the funniest idea connected with the whole matter is that this decision virtually excludes the offense of polygamy from Mormon life. According to this, all the women which a Mormon takes after the first are only servants, or perhaps mistresses. They have been called wives, and have been treated as such in a measure, but the court now steps in and says they are servants instead—"lady-helps," some one has suggested—notwithstanding in the "sealing" or whatever other ceremony the Mormon church prescribes, there is an agreement of some sort for cohabitation, they are yet servants and entitled to wages. Of course no wages for service can be recovered except the service be lawful, and from the principle of this decision it follows that the service in Ann Eliza's case was a lawful service, and the relation of master and servant in the case must be regarded as a lawful relation even though there was connected with it a *quasi* matrimonial cohabitation. The consideration of an illegal contract can not be recovered at law, nor can a recovery be had where the consideration is partly legal and partly illegal, unless the legal part be clearly distinguishable and separable from the illegal. How this can be done in case of a man and woman living in illicit intercourse it is not easy to see.

The offense of polygamy consists in marrying again in form, while the party so doing has a husband or wife living. Why may not the Mormons without any essential change of status, on the ground of this decision, claim that there is no polygamy among them? Why may they not say, "We do not pretend to marry the second, third, or twentieth time, as the case may be; we only take lady-helps; we may live with them in such a way as to be guilty of adultery, or of lewd cohabitation, but it is not polygamy. Many States do not punish adultery; others license sexual irregularities in one way or another; why should we be offenders above all the world?"

They must at least be grateful to the court that has at last solemnly pronounced that these so-called polygamous wives, after all the ado that has been made about the matter, have been living in a state of lawful and meritorious service; have been following an employment that entitles them to pay! And if it be lawful and meritorious to be so employed it must be lawful to employ them, and polygamy is judicially abolished!

S. M. R.

"LET THE DEAD BURY THEIR DEAD."

If this passage is to be taken literally, it is violated persistently by the masses of professed Christians. The colored people of this city are generally too poor to enjoy comfortable shelter, food or raiment, and yet but yesterday over five hundred with music regalia, carriages, splendid hearse and costly coffin, followed one of their number to his grave. Counting all, the cost must have exceeded $500. But we suppose our Savior did not mean to prohibit any one from simply following the body of a relative or friend to its tomb, but to enjoin the paramount duty of at once following Him. Delay in such cases is more than dangerous, since it accepts another duty as being first in time and importance.

The passage strongly suggests the true mode of reform. Our natures and customs incline to the gradual scale, and to spend much time in getting ready. A good friend of mine years ago, was, after due consideration, convinced that the use of tobacco was injuring him, and decided upon tapering off, as he expressed it. Buying a good solid pound he cut it into thirty plugs, from the size of a day's short allowance down to the size of no more than a "chaw." Taking the larger piece he handed the other twenty-nine over to his wife to be put under lock and key and doled out to him each morning, beginning with the largest and descending to the smallest piece. Adhering to his resolve, he accomplished the reform, but said that had he quit the first day twenty-nine thirtieths of his worry had been spared him. Besides, that proportion of men, less firm, would perhaps give way under the ordeal.

Then it is a matter to be well pondered whether in the reforms so much needed it is not the wiser course to act promptly. Can we gain any thing by delay, or even spending time in getting ready? Once convinced that the old course is wrong, should we not immediately turn from it and take the bee line to the true point? To move only in that direction in a curved line, or to waste time in making ready to start, seems to be working at a silly disadvantage. The uncouth Crockett in his homely style expressed much truth in his maxim, "Be sure you are right and then go ahead." Still more significantly did the accomplished journalist, Horace Greeley, express the same law when, out of patience with the wordy promises and delays of specie payments, he said, "The way to resume *is to resume.*"

Recklessness should be prudently shunned, but never at the cost of continuing to do wrong to get ready to do right. Before going to war, or beginning to build a tower, our means should be accurately measured, that we make no failure. Nevertheless an easy, timid way of beginning and pursuing even a worthy enterprise, is the surest way of failing. Time is precious, and when lost can never be found. Besides, nothing so much strengthens one in the right as doing it. Had Peter gone heroically to work for his Savior, instead of following him

afar off, he had not fallen into the shame of denying Him. Let us then leave, at once, the bogs of dead conservatism, and seeking the sunny plain of living light and truth, induce all we can to come with us that we may do them good. W. PERKINS.

Nashville, Tenn., May 8, 1877.

AMERICAN SOCIALIST.

THURSDAY, MAY 17, 1877.

PRACTICAL SOCIALISM.

THE German Socialists, as described by Osborne Ward in another column, have one excellent faculty that may well be coveted and striven for by American Socialists; and that is the faculty of *working and waiting patiently for distant results.* They organize themselves into clubs or caucuses just where they find themselves thrown together, and set about preparing themselves by study and discussion, and the country by political agitation and wise voting, for a far-off peaceful revolution. This is just the spirit in which Socialists should go to work every-where, and especially in this country. It is useless to think of reaching the high places of Communism at a bound. All experience shows that without serious and special preliminary education success in close Association is very doubtful, and discouraging disasters are almost sure. Instead of rushing headlong into hazardous experiments of Communistic gatherings, or standing still in discouragement and sentimental longing, what is wanted is the patience and brotherly patriotism of the Germans, that will gather itself into a great purpose to seek its end in the future "sooner or later," and will steadily move on toward that end by doing bravely and wisely what can be done now.

We are not recommending political agitation to American Socialists (though that may come sometime), but we do recommend the German *spirit* that can work in the lower forms of organization and wait for the higher. Coöperation in all its degrees is a school for Communism, and it is open to many who are not ready for Communism. And even where Coöperation is not available, means may be found for Socialistic education —perhaps the very best—in clubs and lyceums devoted to the object of preparing for Communism. We recall attention to the practical programme announced in the first number of our paper:

From the AMERICAN SOCIALIST, March 30, 1876.

"In our sub-heading we confess at the start that we are in favor of enlarging home, and this is in some sense the practical thing above all others that we are aiming at. We hope to see the world dotted with homes large enough to give their inmates daily meetings and all the means of liberal education and esthetic culture within their own walls; large enough to have printing-presses and libraries and orchestras and theaters and Turkish Baths of their own; large enough to enjoy the economies of steam-heating, steam-cooking and steam laundries; in short, large enough to be each one of them a focus of all the improvements and enjoyments which science is giving to the modern world. We believe that such homes can be constructed, not only with safety, but with infinite advantage to morals, civilization and every interest of man. We believe they can open their doors not merely to a favored few, but to all men and women, the weak as well as the strong, the lowly as well as the high-born. We believe that they can become perennial instead of passing away with every generation. So much for hopes.

"But hopes shall not run away with us. 'Hasten slowly,' is a good motto. We do not believe that the world can *jump* into these enlarged homes. We have no idea of repeating the folly of the Fourierists. Once is enough for a pell-mell rush out of the old homes, over the frail bridge of a closet-made theory, in search of a paradise of Phalanxes. The measures which we propose to institute will not be the manufacture of Communities by the signing of Constitutions, but the preparation of *conditions* in which Communities may at some future time *form themselves by organic growth.* We hope to see a generation of Socialists which will begin by forming in every village and neighborhood, nay in every church, a Socialist Club similar to the old Lyceums and the Young Men's Christian Associations, having for their object to help one another in the study and discussion of Socialism. With meeting-rooms, libraries of Socialist books, evening discussions, and finally *mutual criticism,* schools of Socialism may be opened at once, easily and every-where, which, on the one hand, will be in themselves far more interesting than any similar gatherings that have preceded them, and on the other will prepare those who take part in them for safe graduation at last into Communities."

PROGRESSIVE HOMES.

As people read the AMERICAN SOCIALIST, learn the advantages of enlarged homes, and become filled with aspirations for a new social life, the question is more and more frequently asked, "How can we make a practical beginning?" People write to us, in substance, "You have spoiled us for the old way of living, by converting us to a belief in association. Now can not you help us to take the first steps toward realizing our new ideal?" We will do all we can. But there must be no hurry, no rushing into unstudied moves, no great mistakes leading to failure. We must all take time to study the foundation principles of associative life and develop the best plan for conducting large numbers of people from ordinary, isolated familism to Communism, by easy and natural steps. We are studying this matter, and hope many others will study it. It is possible that a good and safe plan can be decided upon before very long. All the Communities of this country, especially the Shakers, may see a way to liberalize their views so that they can take a part in the work.

We have just received a letter from one of the leading English coöperators, proposing a plan for organizing such progressive Homes in this country where land is cheap, his idea being that a great many Englishmen would be glad to come over and live in such Homes. He writes:

"I have done a little to awaken curiosity, and if the above plan can be realized, and you form a kind of local adviser, we could in a short time connect the Coöperators of the Old World and the Socialists of the New, so that we might effect a complete revolution in the system of emigration, sending over willing hands to Homes already prepared for them, the whole expense being provided by the members thereby benefited. Land here is too costly. Land with you is easily obtained, and the passage by steamer would soon be accepted if safe guidance were insured on arrival."

We do not know how soon the people of this country and their public opinions may be prepared to assist in such a movement. Sooner or later it must come, and on quite an extensive scale. At the present time it is perfectly in order for any one to present plans for forming such Homes and furnishing leaders for them. It might be desirable for us to publish those plans which seem well-studied, and comment on them. Let those interested reflect on the matter and give us their best thoughts. At the same time, all should bear in mind that this is a very great and complicated work, and there should be very careful preparation and a complete knowledge of the forces before any general or extensive movement is undertaken. It may be many years yet before every thing will be ripe for it. It will certainly be better to take plenty of time and succeed, than to jump into it hastily and fail.

THE MATHEMATICS OF COMMUNISM.

IN estimating the benefits of Communism we may make use of the following illustration: a square block of six equal sides, measuring an inch each, contains one cubic inch of material, and has six square inches of surface. The proportion of solid matter to surface in this single piece is as 1 to 6. Join it to another block of the same dimensions, and we have now double the solid contents of a single one—or two cubic inches; but the superficial measure is not doubled—it is only ten square inches. Thus the proportion of solid matter to surface is reduced by the combination from 1 and 6 to 1 and 5. If we put eight such blocks together, forming another solid square, we find the same proportion stands as 1 to 3. This experiment establishes the rule that the larger a compact body is the greater is the proportion of interior substance to external surface; and hence the greater is its power of endurance and resistance. A man, other things being equal, has the advantage over a child in resisting cold, because he exposes less surface to its action in proportion to his interior vitality.

Applying this illustration to society, the single blocks represent isolated individuals; the surface of the blocks corresponds to the demand for labor and care which such individuals are exposed to, and the solid contents to the life and energy which they possess to meet the demand. As, in the case of the blocks, combination increases the proportion of contents to surface, so social organization increases the proportion of internal energy to the external exposure, or to the demand for individual exertion against want.

In isolated life the circumference of external evil is out of all proportion to the inward ability. It is a life-long labor with the mass of men to protect themselves from immediate hunger and cold, while the energies of the rich are mostly used up in taking care of their property. Separation of interests exposes one class as well as the other to responsibilities which leave but little time for self-improvement or the real enjoyments of existence. Combination, like the putting together of cubes, diminishes the superficial exposure of all, without lessening their solid contents or power of resistance or interior life. It does not create life, but it favors its action, and increases its relative power against the pressure of evil.

ONE SIDE OF HUMAN NATURE.

INSTEAD of its being, as is generally supposed, one of the most difficult problems of Communism, "What to do with the lazy ones," the truth is that instances are not uncommon of men who have passed for loafers almost, in village society, suddenly developing surprising energy and business power in a Community organization. The selfish family motive did not seem to be available to them, but labor became attractive when it had a more generous object. There is a great class of persons to whom the sentiment of loyalty to persons or to ideas—the sentiment of patriotism—the sentiment of public spirit—is a stimulus much stronger than selfishness. We quote a passage from John Stuart Mill to show how much deeper insight he had than those persons who believe that the mass of mankind are inherently lazy and that a Community must fill itself with drones:

"Mankind are capable of a far greater amount of public spirit than this age is accustomed to suppose possible. History bears witness to the success with which large bodies of human beings may be trained to feel the public interest their own. And no soil could be more favorable to the growth of such a feeling than Communist association, *since all the ambition, and the bodily and mental activity, which are now exerted in the pursuit of separate and self-regarding interests, would require another sphere of employment, and would naturally find it in the pursuit of the general benefit of the Community.* The same cause, so often assigned in explanation of the devotion of the Catholic priest or monk to the interest of his order—that he has no interest apart from it—would, under Communism, attach the citizen to the Community."

COMMUNISM MADE EASY.

COMMUNISM on the day of Pentecost was the spontaneous fruit of the revival. It was not the result of discussion or ruling of any kind. There was no waiting for the discovery of laws, movements, series, etc.; there was no forethought or calculation about it. It was the natural effect of the unity of heart produced by the baptism of the Holy Spirit.

What the Pentecost revival did for the people was to destroy selfishness in their hearts and fill them with brotherly love. Let love take the place of selfishness, and it is but a small matter for people to live together without any private ownership.

It may be said the Pentecost experience was miraculous, and the days of miracles are past. Ask the converts of Moody and Murphy if the age of miracles is past. The age of the power of God is not past, they will tell you at least.

WHAT CO-OPERATION HAS DONE.

IT is always better to tell what men or institutions have done than what they can do or are about to do. At the recent Coöperative Congress held at Leicester, England, the Society of that place entertained the delegates from the other Societies. On the back of the handbill announcing the Congress meetings they printed the following terse account of what Coöperation *has done* for Leicester:

1. It has made it possible for working men to obtain pure food at fair market prices!
2. It has taught the advantage of cash payments over credit!
3. It has given men a knowledge of business they could not otherwise have obtained!
4. It has enabled them to carry on a trade of one hundred and sixty thousand a year!
5. It has made them joint-proprietors of freehold property worth upwards of twenty thousand pounds!
6. It secures them an annual net profit of sixteen thousand pounds!

7. It is a standard around which more than one-fifth of the population of Leicester have gathered!
8. It has taught them the advantage of "working together!"
9. It has raised many a man's wages two or three shillings per week without a strike!
10. It has alleviated more distress than any other social organization!

SELF-FORGETFULNESS.

[The following extract from a private note is good to show how far one class of Communists carry their zeal:]

"I liked R.'s article about 'Enthusiasms,' and in thinking about it lately, it seemed to me that the next enthusiasm in order might profitably be an enthusiasm for *self-forgetfulness*. If we can all lay aside the last vestiges of Individual Sovereignty, and cease caring to any longer support our own personality and egotism, we shall stand a good chance, I think, to get a flow of that spirit which came on the day of Pentecost. It seems to me that if while living in a Community we are mainly occupied with supporting our own individuality, we fail to get either the perquisites which go with the wholly selfish, isolated life, or the hundred-fold blessings which are promised to Communism. I have a great sense that we have barely begun to find out what Communism is, and that we can never realize its best results until we are thoroughly *fluid* in spirit. The Community seems to me now somewhat like the menstruum of a chemist in which crude matters are slowly dissolving, but sooner or later there will be nothing but a clear, transparent fluid."

G. N. M.

DROP THE SWORD.

The newspapers say that Brigham Young has recently made a speech to his followers that stirred their desire for blood, and that they are drilling and otherwise preparing for a struggle with the Gentiles. These reports are possibly exaggerated; but the Mormons have displayed so little of the non-resistant principle in the past that people will be quick to believe such things about them. They will recall the turbulent utterances of the Mormon leaders during the last thirty years, their bloody struggle with the citizens of Missouri, their bloodless quarrel with the United States, their hostile treatment of emigrant parties; and say, as they have said so many times before, the Mormons must be subjugated by the strong arm of the United States government. Unfortunately the Mormons themselves seem to be infatuated with the idea of their military strength. Ten years ago Hepworth Dixon, the English writer, said of them in his New America: "The whole Mormon population is trained alike to controversies of the spirit and of the flesh. Every male child has a thought in his brain, a revolver in his belt, a rifle in his hand. In every house we find arms: in the Prophet's chamber, in the newspaper office, in the emigrant's shed, in the bath-house, in the common parlor, in the ordinary sleeping-room. Drill may be considered as a part of the Mormon ritual; a saint being as much bound to appear on parade as he is in the tabernacle. It is scarcely a figure of speech to say that every male adult of Deseret—as the Mormons call Utah—holds himself equally ready to start on a mission and to take the field."

To our mind all this martial parade is a sign of inherent weakness, and proof that the Mormon leaders represent a past generation and an inferior religion. The time for propagating or defending any form of religion with the sword has certainly vanished for this part of the world. There are other means at hand immeasurably superior to the sword and rifle. Indeed the Mormons owe their present prosperity and their long peace to the fact, that moderation has on the whole prevailed in their councils, and they have pursued for many years the quiet paths of industry, creating an oasis of plenty and beauty in the midst of the desert by which they are surrounded. If it be true that they are now preparing for war, we predict that the days of Mormonism are numbered. Only by more industriously cultivating the arts of peace, and making itself a representative of commerce, education, science, spirituality—the mighty forces that now move the world—can it hope for continued prosperity and perennial existence.

But as Utah has probably had as much reason to complain of the interference of carpet-baggers with its local self-government as Louisiana, the people of the United States may well take a hint from the manifest wisdom of the President's Southern policy, and stop urging the government to enforce the bayonet rule among the Mormons. In that case the question which has so long puzzled and vexed the nation would be likely to settle itself as the Southern question is settling itself.

THE NECESSITY OF CO-OPERATIVE EDUCATION.

We find the following paragraph in the *Coöperative News*, published at Manchester, England. The idea which it presents is true. Public opinion must be educated to an appreciation of the advantages of Coöperation and Communism, and that is precisely the work which the American Socialist is engaged in:

"At many of the coöperative meetings, conferences, and congresses, the necessity of a special education, and the desirability of a special training in coöperation, have been urged with more or less acceptance. Recently, however, at one meeting we had the complaint made that this was 'all talk, talk,' and that 'one ounce of common sense practice was worth a whole pound of coöperative theory.' Giving this popular proposition all the force that it deserves—and it was received with considerable applause—we would simply ask, what is the 'common sense' practice of the world in this and other proper 'practical applications?' Does the husbandman go and sow valuable seed on stony ground, regardless of weeds, soil, and seasons? Is he now approved of as a 'practical farmer' who sets aside agricultural chemistry, the science of manures, rotation, and the art of crossing breeds, etc., for simple working, on the principle of doing as has been done before? On the other hand, is he not deemed the true practical man who first considers his soil and seasons, who digs the one and times the other so as to clear his land, and apply his seeds at the proper time? To know the nature of Nature, and so to be able to apply scientific knowledge to economy and production is surely true wisdom, as compared to empirical practice, or acting in ignorance, and so continually learning by continual errors correcting continual failures. My friends, the same principles which we apply to agriculture apply even still more cogently to the rules and polity of society, and to the constitution of humanity itself in all social and moral relations. Humanity requires just as much breaking up, digging, clearing, and manuring as does the wildest moorland or the most fertile pasture. And coöperation, to be really successful, requires just as much pre-operation to establish it as does either farm, forge, or factory. As no wise man entrusts his good, fine broadcloth to an untrained cutter-out of coats or trousers, so no wise coöperators will trust stock or systems, capital or credit, to untrained and unpracticed applicants for office. Training is education; and as systematic training is better than chance, haphazard practice, so is systematic education better than casual application. Of course this applies as much to the members of societies, as such, as to the officials and servants, as such. And as servants and officials should be trained, or educated, before they are placed in trust, so properly should be members of coöperative societies before or when they are inducted into membership. Each have their several relations to both principle and practice; and though these may differ in degree, the principle is true that each and all ought to be educated or trained into both principle and practice."

CHINESE CIVILIZATION.

Ten Wing Tze Way Shin Shua Shing Tze Way Shing Show Tan Tze Way Keo Ton Ye Che Poh Kow Shu Yu Lee Yeh Wong Chin Foo is the elegant and musical name of a Chinese gentleman who has lately been lecturing to the New-Yorkers on the subject of Buddhism, Christianity, the Immortality of the soul, etc., and who really makes out quite a respectable case in favor of Mongol civilization. "The Chinese," he says, "invented the art of printing, made the first compass, the first porcelain, the first gunpowder, the first cannon and the first system of laws. You must not judge of the Chinese nation from those who emigrate to America. They are the lowest part of the Chinese population. There are ten times as many murders in the United States as in China with ten times the population. The best and most highly educated men are selected for rulers. They are not chosen by ballot; but are trained for their places, and chosen only after a thorough competive examination which eliminates all the inferior material. The religion of China is not heathenism; it teaches immortality and obedience to a supreme spirit. It has all the essentials of Christianity. There have never been any religious persecutions in China, while thousands of men, women and children have been slaughtered in Christian countries on account of differences in religious belief. 'A tree is known by its fruits,'" etc.

We have been sending missionaries to China for a good many years, and it is about time a nation so much older than ourselves, and superior in numbers, should begin to reciprocate the favor. There is opportunity for considerable missionary work in this country as well as in China, and if the Chinese are ready to take hold of it, let us give them a chance. If both nations will go to work and try to civilize each other, some good will not fail to result from the process. It is just possible that this nation is not yet so perfect that it can learn nothing at all even from the Chinese. Certainly it must have required an organizing force of no ordinary power to hold a people together during a time that no scholar estimates at less than 3,000 years; and organization, as we know, is the great test of civilization.

THE RIGHT AND THE WRONG OF IT.

I believe in the social progress of the world, and that there is a time coming when Communism will be the rule, and selfishness the exception. But it has taken courageous effort to settle down to this belief. A long time ago I found that on the right hand and on the left the Socialist is met by the world at large by many opposing arguments—battalions upon battalions. Some of them are pretty solid in their ranks, and require hard fighting to put down; others do not long hold their own against earnest resistance; and not a few are veritable "men of straw," against which the experienced Socialist hardly affords to let his tongue wag. Chief among these shilly-shally, make-believe, knock-me-down-if-you-can sort of arguments, is what is called "public opinion" about matters and things—what "everybody" thinks and says about this, that and the other. I was for long often sorely discomposed by this "man of straw." But that day has gone by with me now, and I laugh to think of my many puttings down. You see, I set to work, dissected my scare, and found it just what I told you—*straw!* Then I tried a nice, little "American fusee" on it, and puff! it vanished in smoke.

Separated into its component parts, public opinion is the opinion of individuals. If we can thus dissect it, nine times out of ten we shall find that that which is terrifying to us in the mass is contemptible to us in the unit. When I found that I was being frightened out of my beliefs by *quantity* of opposition, not *quality*, I felt ridiculous. When I thought of it, I failed to see why the opinion of ten, or twenty thousand, of the unthinking or prejudiced, should be more weighty or influential than that of *one*. Hence I discovered that there is a certain dignity in numbers that is very deceitful.

It is necessary for the Social reformer to keep cool-headed, and dissect the *vox populi* not only into the *who*, but the *why*. The influence of education and environments upon beliefs and actions is often more potent than the sublimest principles of ethics. Therefore let the timid believer in the good time coming take heart, and not condemn himself if he believes otherwise, and wishes to live differently from his forefathers.

A. E. H.

THE SHORT DRESS IN NEW-YORK.

From the *Sun*.

During the past week a woman dressed in a long, gray frock-coat, trousers white with red stripes, and a crimson hat with flaming brim, has paraded Broadway. On a large label on her hat is "Tom-ri-jon's *Volcano*, 6 cts.," and slung to her side by a broad red band is a box containing copies of the paper. Newsboys followed her and others stared at her.

For the past three years she and her husband, Tom-ri-jon Elliot, published the paper in Boston, but two months ago they moved to this city. The woman's husband is a tall man, with fierce beard and hair standing straight on end. Mrs. Elliot calls herself by her maiden name—Susi Dunli. She has two children, whose names are Retaliation and Avenger Elliot. Tom-ri-jon is actually the given name of the father.

Susi Dunli says that she first adopted male attire four years ago. The *Volcano* is a queer little sheet, illustrated with cuts. The couple live at 50 Frankfort street, where they keep house. While Susi Dunli was standing at Pine street and Broadway yesterday, she was arrested by Officer Coyle for obstructing the street. In the Tombs Police Court she said that she disliked the brilliant colors of her clothes, but wore them so as to attract attention to her paper. Justice Otterbourg asked her why she wore men's clothes. She at once took exception to this remark, and said that they were not men's clothes; that they had been made for her and fitted to her form. "But," said the Judge, "they are different from other ladies' garments, and they attract too much attention."

"Are there any two ladies who dress alike? And besides, they all dress to attract attention. I dress to suit myself, and to attract attention to my paper. Dr. Mary Walker attracts a still greater crowd. Sensible men do not stand around and look at me, and I always try to avoid a crowd. I will take off this hat if you would like me to, and wear one less gaudy."

Justice Otterbourg said there was no law to prevent her from wearing what attire she pleased, but there was one against blockading the street. "Why," he said, "I myself would stop and look."

"Oh no, Judge," she replied, "I can't believe it; no sensible man would."

"I certainly should."

"If you fine me I shall appeal and carry the case up," she said.

"You appear to be a lady, and act like a lady," the Judge replied; "and I will treat you as such. The officer was right in arresting you. You are discharged, but I will impose a fine if you are arrested again."

Then she left the court-room. Her stock of papers was sold in the court-room.

Commenting on this case, the N. Y. *Daily Graphic* makes the following sensible remarks, under the heading "Mob Law:"

"The tyranny of the mob in America is all-powerful. It is as bigoted and tyrannical as when, generations ago, it stoned men for carrying umbrellas. Has not a person the right to dress in any way he or she pleases, so long as decency is not offended? Not in this country. The mob says 'No.' The mob rules. The mob clusters about the woman in striped pants and a red hat. The mob obstructs the highway. It is the business of the law to disperse the mob. Instead, the stupid minion of the law arrests the wearer of striped pants and red hat. For what? For dressing as she pleased. What had she done? Dressed differently from other people. What had the mob done? Congregated about her, insulted her, obstructed the highway. They made the disturbance. The Judge before whom she is tried tells her that she must not blockade the street. Who blockaded the street? What single woman save the California Giantess could blockade the street? It was the mob who blockaded the street. This decision out-Dogberries Dogberry. Mob law thus indirectly prescribes the costumes we shall wear. In London the Hindoo nurse or servant in Oriental apparel can traverse the streets without being mobbed. In Vienna women go in short skirts and top boots. A half-dozen costumes befitting even a masquerade meet the eye at every turn, and no one is mobbed. It is only in mob-lawed, democratic America, where every thing savoring of individuality is adjudged unlawful, that a skirt which ventures to raise itself eight inches from the pavement and no longer fills the office of a street-sweeper and dirt-smoother, becomes the nucleus of a train of hooting, staring louts."

FANCY OF SUICIDES.

MONEY-MANIACS, when they get to the point of suicide, don't they generally choose *hanging?* It is the most inconvenient, most repugnant of all ways to quit the body—it is a death that criminals would change for any other; but money-maniacs appear to have a special predilection for it, and often achieve it by the most impossible bungle. See the picture in the *Graphic* of John C. Daly's unconscionable contrivance. He hung himself with his suspenders on a swinging door, a low, bedroom door, barely six feet high. His feet almost touched the floor. It was like drowning in a brook half-knee deep, which is a feat suicides have been known to perform.

We are led to think it is one and the same possession, the love of money in its rabid stage and the temptation to hang one's self. The poverty-phobia suggests a rope by some natural or supernatural connection. Love of money was Judas's master passion, and though he was dreadfully sick of it at last, he took the money-mad way to get out of the world.

And this suggests the query whether different kinds of madness do not have their own preferred manner of suicide. It is natural to associate the stiletto with disappointed love, and drowning with the shame of the "unfortunate," poison with reckless impulse of any kind, and cutting the throat with delirium tremens. Looking at it, we can see some reason for the lover's seeking his quietus with a bodkin—striking his body where it aches, and why the drunkard should have a grudge against his throat, and why the "unfortunate" should choose drowning, but why the man who is "crazed with care" about money should hang himself we can not see.

WILLIAM H. VANDERBILT'S TRIP.

RUMORS AS TO WHY HE HAS GONE ABROAD—QUEER CLAIMS ON THE ESTATE.

From the *New-York Sun.*

To the astonishment of his relatives and friends, Mr. William H. Vanderbilt, the principal heir to the princely fortune of the late Commodore Vanderbilt, yesterday sailed in the *Britannic* for England. Mr. Vanderbilt has recently endured much annoyance from those who laid claims on the estate, and at length decided upon a vacation. There were rumors that he might be involved in lawsuits which would cause him trouble, and that his lawyers have for weeks been beset by persons whose claims against the estate could not be ignored. Mr. Vanderbilt was wearied, and through the advice of his physicians and lawyers went on shipboard yesterday. His old friend, Mr. Samuel F. Barger, one of the directors of the New York Central Railroad, accompanied him.

When it was announced in yesterday's *Sun* that Mr. Vanderbilt intended to sail in the *Britannic*, the railroad monarch undertook plans for a quiet departure. At first he secured a tug at quarantine, and intended to board the steamer at that place. When it was given out that he purposed thus to elude his pursuers, he calmly awaited in his Fifth Avenue residence until nearly 3 o'clock, and then glided into a coupé, and went to Pier 52, North River. He brushed into the throng on the gang plank, and at his heels were the Hon. Augustus Schell, Ole Bull, John McCullough, Henry C. Jarrett, and Harry D. Palmer. Mr. Vanderbilt was at once discovered, and a large throng of the passengers followed him to his state-room. There he rested upon his berth and conversed with a few friends. He said, "I am going to England partly upon business and partly upon pleasure. I shall return in the same steamer, and I hope to be in New-York within five weeks. I need some rest, and this trip may do me good."

While Mr. Vanderbilt was sitting on the berth, a gentleman burst in upon him with, "Is it true that Miss Tennie C. Claflin has a claim against the estate for $100,000?"

Mr. Vanderbilt answered, after some hesitation, "That is ridiculous, sir; I have not heard of such a claim."

"Certain lawyers have drawn up papers, and they intend to sue you for that amount," said the stranger.

"Well, that is queer," replied Mr. Vanderbilt. "I have heard that Miss Claflin has a claim against the estate, but I don't know what it is. However, I shall soon return, and will attend to the matter."

The vessel sailed at 4 o'clock just as Mrs. Victoria C. Woodhull and Miss Claflin were about to have summons served upon Mr. Vanderbilt. Mrs. Woodhull said that he had solemnly promised to pay the claim of her sister. She saw him three days after the Commodore's death, and says that then Mr. William H. Vanderbilt not only admitted the debt of $100,000 to Miss Claflin, but promised to pay it within a short time. Mrs. Woodhull added that Commodore Vanderbilt was the backer of her *Woodhull and Claflin's Weekly*, and that it was he who first urged her to advocate the doctrines which are so widely associated with her name. She says that in 1871 Miss Claflin entrusted $10,000 in the Commodore's care, and that he promised to speculate with it for Miss Claflin's advantage. The sum thus entrusted realized a large amount, and no part of it has ever been paid to Miss Claflin. They say that claim was never denied when Mrs. Woodhull and Miss Claflin confronted Mr. William H. Vanderbilt.

RORAIMA.

A WONDERFUL MOUNTAIN ON THE BORDER OF BRITISH GUIANA.

[*From the London Spectator.*]

Will no one explore Roraima, and bring us back the tidings which it has been waiting these thousands of years to give us? One of the greatest marvels and mysteries of the earth lies on the outskirt of one of our own colonies—only not within British territory, because the frontier-line has been bent in at the spot, on purpose, it would seem, to shut it out—and we leave the mystery unsolved, the marvel uncared for. The description of it, with an illustrative sketch, in Mr. Barrington Brown's "Canoe and Camp Life in British Guiana" (one of the most fascinating books of travel the present writer has read for a long time), is a thing to dream of by the hour. A great table of pink and white and red sandstone, "interbedded with red shale," rises from a height of 5,100 feet above the level of the sea, 2,000 feet sheer into the sapphire tropical sky. A forest crowns it; the highest waterfall in the world—only one, it would seem, out of several—tumbles from its summit, 2,000 feet at one leap, 3,000 more on a slope of 45 degrees down to the bottom of the valley, broad enough to be seen thirty miles away. As far as I can make out, only two parties of civilized explorers have touched the base of the table—Sir Robert Schomburge, many years ago; Mr. Brown and a companion in 1869—each at different spots. Even the length of the mass has not been determined; Mr. Brown says eight or twelve miles. And he can not help speculating whether the remains of a former creation may not be found at the top. At any rate, there is the forest on the summit. Of what trees is it composed? They can not well be the same as those at the base. At a distance of 1,500 feet above the sea level—speaking at least from personal knowledge of one island—the mango-tree in the West Indies, which produces fruit in abundance below, ceases to bear. The change in vegetation must be far more decided where the difference is between 5,000 and 7,000 feet. Thus for millenniums this island of sandstone upon the South American continent must have had its own distinct flora. What may be its fauna? Very few birds probably ascend to a height of 2,000 feet in the air, the vulture tribe excepted. Nearly the whole of its animated inhabitants are likely to be as distinct as its plants. Is it peopled with human beings? Who can tell? Why not? The climate must be temperate, delicious. There is an abundance of water, very probably issuing from some lake on the summit. Have we there a group of unknown brothers cut off from all the rest of their kind?

The summit, Mr. Brown says, is inaccessible, except by means of balloons. Well, that is a question to be settled on the spot between an engineer and a first-rate "Alpine." (What is the satisfaction of standing on the ice-ridge of the Matterhorn, or crossing the lava-wastes of the Vatna Jokull, compared to what would be the sensation of reaching that mysterious aerial forest, and gazing plumb-down over the sea of tropical verdure beneath, within an horizon the limits of which are absolutely beyond guessing?) But put it that a balloon is required, surely it would be worth while for one of our scientific societies to organize a balloon expedition for the purpose. No one can tell what problems in natural science might not be elucidated by the exploration. We have here an area of limited extent, within which the secular variation of species by natural selection, if any, must have gone on undisturbed, with only a limited number of conceivable exceptions, since, at least, the very beginning of the present age in the world's life. Can there be a fairer field for the testing of those theories which are occupying men's minds so much in our days? And if there be human creatures on Roraima, what new data must their language, their condition, contribute for the study of philologers, anthropologists, sociologists!

One more wonder remains to be told. Mr. Brown speaks of two other mountains in the same district which are of the same description as Roraima—tables of sandstone, rising up straight in the blue—one larger than Roraima itself. But he has not seen them, nor do they appear on his map. It is only because of their existence, and because, for ought that appears, they may be equally inaccessible with Roraima, that one does not venture to call Roraima the greatest marvel and mystery of the earth. If there be thus in existence three living fragments of an age before our own, instead of one, that is only the greater reason why we should lose no time in wresting its secrets from the one which lies, so to speak, at our door. But if on exploration Roraima proves to be that which one dreams it may, a question may arise whether it would not be worthy of modern civilization to secure its preservation, or the preservation of all the three mountains in question, by international treaty, in their primeval condition. If only the vegetation of the tertiary age subsists on those weird summits, its trees have a right not to have their trunks defaced with civilized "posters," nor their feet strewn with the remains of civilized picnics—bottled-beer bottles and sardine tins. J. M. L.

From the *Bulletin of the Sovereigns of Industry.*

The records of the Patrons of Husbandry show that they have twenty State purchasing agencies, three of which do an annual business of $200,000, and one in Ohio does $1,000,000. There are five Grange banking associations, one of which has $500,000 paid up capital. The patrons have five steamboat or packet lines, thirty manufacturing associations whose capital ranges from $200,000 to $500,000, fifty societies for shipping goods, thirty-two grain elevators, sixteen grist-mills, one of which produces one hundred barrels of flour per day, twenty two warehouses for storing goods, three tanneries and six smitheries. It is quite impossible to enumerate the Grange stores and halls owned by the societies, but 160 of the former are recorded, and 144 of the latter, many of which cost $10,000 each.

The "Sovereigns of Industry" was the first organization that introduced practical Rochdale coöperation in America.

By careful estimates it is found that at least two hundred thousand "drummers" parade our streets, throng our railroad cars, and fill our hotels, at the expense of the consumer. Let us figure this: Drummers command a salary, including expenses, of not less than ten dollars a day. Ten times two hundred thousand foots up two million dollars per day paid by consumers to agents. Think of it! Seven hundred and twenty million dollars as a tax paid in support of our present system of competitive trade. Our system of coöperation could save a large part of this useless expense.

—*From President Earle's Annual Address.*

I know of but one kind of competition that is legitimate and commendable—one that provokes to the attaining of a higher moral and social elevation.—*Ibid.*

ABOUT NEWSPAPERS.

ACCORDING to "Pettengill's Newspaper Directory and Advertisers' Hand-Book for 1877," just issued, there are at the present time 8,574 publications in the United States and Canada. Of these, 8,119 are issued in the United States and Territories, and 455 in British America. These are classified, as to frequency of publication, as follows: 795 dailies, 79 tri-weeklies, 125 semi-weeklies, 6,606 weeklies, 122 semi-monthlies, 771 monthlies, 16 bi-monthlies, and 60 quarterlies. Of these periodicals New England has 711; the Middle States 1,998; the Western States and Territories 3,574; the Pacific States and Territories 367; and the Southern States 1,469.

"Honesty has no business to be helpless and draggletailed; she must be active and brisk, and make use of her wits, or though she keep clear of the prison, 'tis no very great wonder if she fall on the parish."—*Bulwer.*

"Form and ceremony of the world! Ye make little men very moral, and not a bit the better for being so."—*Bulwer.*

[Here is a list of desirable inventions drawn up by Lord Bacon over two hundred years ago:]

GREAT THINGS OF NATURE.

ESPECIALLY WITH REGARD TO HUMAN USES.

The prolongation of life.
The restitution of youth in some degree.
The retardation of age.
The curing of diseases counted incurable.
The mitigation of pain.
More easy and less loathesome purgings.
The increasing of strength and activity.
The increasing of ability to suffer torture or pain.
The altering of complexions, and fatness and leanness.
The altering of statures.
The altering of features.
The increasing and exalting of the intellectual parts.
Version of bodies into other bodies.
Making of new species.
Transplanting of one species into another.
Instruments of destruction, as of war and poison.
Exhilaration of the spirits, and putting them in good disposition.
Force of the imagination, either upon another body, or upon the body itself.
Acceleration of time in maturations.
Acceleration of time in clarifications.
Acceleration of putrefaction.
Acceleration of decoction.
Acceleration of germination.
Making rich composts for the earth.
Impressions of the air, and raising of tempests.
Great alteration, as in induration, emollition, etc.
Turning crude and watery substances into oily and unctuous substances.
Drawing of new foods out of substances not now in use.
Making new threads for apparel, and new stuffs, such as are paper, glass, etc.
Natural divinations.
Deceptions of the senses.
Greater pleasures of the senses.
Artificial minerals and cements.

Several cases of lead poisoning among milliners and dress-makers have occurred recently, which are directly traceable to their habit of biting off the end of their sewing-silk, or of putting it into the mouth to make it the better enter the needle's eye. A minute quantity of lead is thus taken into the system each time, where it remains and accumulates till lead colic results. This comes from the fact that the depraved ingenuity of the age has enabled manufacturers of silk goods to increase the weight of their goods by filling them with oxide or carbonate of lead. The remedy, or preventive rather, is to buy only such brands of silk as are known to be above all suspicion of fraud, or else subject all silks used to a chemical test for the detection of lead.

Mr. George William Curtis, talking of railway manners, tells this story: "A young woman suddenly flounces in her seat, and throws up her arms, and exclaims to her fellow-travelers through a companion: 'Did you ever know any thing so hot? I'm stifling. Can't you open this window? Whew! whew! O dear! it's dreadful, isn't it? It's always so in these cars. My! it's awful!' On one occasion when this kind of remark had been made at some length for the edification of the company, a voice was heard at the other end of the car: 'Yes'm, it's awful. But let's try to bear up. 'Taint nothin' to the sufferin's of the early Christians!' A general laugh followed, and nothing further was heard from that young woman."

A mayor of one of the Communes in France lately made the following entry upon his register: "I, mayor of———, found yesterday in the forest a man by the name of Rollin committing an act against the laws. I commanded him to surrender, whereupon he set upon me, heaped me with insult and contumely, calling me a ragmuffin, an ass, a precious old dolt, an awful and contemptible scarecrow, all of which I hereby certify to be strictly true."

"William," said one Quaker to another, "thee knows I never call any body names, but, William, if the Governor of the State should come to me and say, 'Joshua, I want thee to find me the biggest liar in the State of New York,' I would come to thee and say, 'William, the Governor wants to see thee particularly.'"

A young Indian girl who had curiously watched the process of marking barrel-heads in a flouring-mill in Winona, Minn., stole in one day, and taking possession of the stencils, ornamented her blanket with the words "Ellsworth's Choice," and paraded the streets in great delight, but to the disgust of Mr. Ellsworth, who is a bachelor, and had made no such choice.

"How much did he leave?" inquired a gentleman of an acquaintance, on learning the death of a wealthy citizen. "Every thing," responded the truthful man, "he didn't take a dollar with him."

RECEIVED.

DO THEY MATERIALIZE? A dissertation on the Biblical evidences of Spirit Materialization. By Moses Hull. Paper pamphlet, pp. 26. Boston: Moses Hull & Co., 18 Eliot-st.

THE POOR OLD TRAMP. Song and chorus, by W. L. Thompson. Price 40 cents. East Liverpool, Ohio: W. L. Thompson & Co.

DOT AND DIME. Two Characters in Ebony. By one who knows all about them. Price, 50 cents. Boston: Loring, Publisher.

NEW-YORK TRIBUNE "NOVEL" EXTRA. No. II. Novel: Two Lilies. By Julia Kavanagh. Complete in one number. Price, 10 cents. Price in bound volume, $1.25. New-York: *The Tribune.*

ITEMS OF NEWS.

HOME.

John G. Whittier sustains Hayes.

The United States Army will be reduced to 19,000 men.

Don't you wish you had a Village Improvement Association?

Our fifty-eight pension offices have been reduced to eighteen.

"Simmer down!" That is what the President said to the cauldron.

The Northern Pacific Railway says it is too poor to build any extensions.

The President was at the opening of the Permanent Exhibition in Philadelphia.

Richard Henry Stoddard, the poet, will have charge of the New-York city Library.

Our Consulates give us $700,000 a year in fees. They cost us $400,000 for services.

Maine has a more stringent Liquor Law than ever before. It makes one dry to think of it.

The American Tract Society issued 132 new publications last year. Its receipts were $411,198, 26.

Secretary Sherman won't compromise with the "first batch" of distillers at Chicago, as to fines.

May 10th was one of the show-dog days in New-York. About $1,700 were distributed in prizes.

The Coal Companies can not agree enough to raise the price of coal 50 cents a ton, as they want to.

That Geneva man thinks he has found who wrote the Saxe-Holm stories, but somebody else thinks he has Miss Calder name.

Mr. Alger says in his lecture on the "Uses of Poetry," "Every man is keyed to some measure and tuned to some song."

The Philadelphians have presented Director General Goshorn with 5,000 books—and they are not Patent-Office Reports either.

The Government of Cuba has published a very general amnesty for political offenses. Ring-leaders and backsliders only excepted.

How to get a very able man to serve the country as Secretary of State, and not let him practice law or peddle peanuts, that is the question now.

The engineers are telling us that iron is really a very poor material for building purposes. A perfect brick is the thing we shall have to come to at last.

If you want to B. Young again be quiet about those seventy wives and don't try to fight the world. It is a great mistake to think you weigh a ton when you are only mad.

The Lafayette Avenue Presbyterian Church, of Brooklyn, has suspended ex-Mayor Lambert for misappropriating $50,000 belonging to the Cook estate of which he was the acting executor.

A pound and a-half of eggs make a legal dozen now. The result will be that our hens will have to gauge their ovipositors, or else ten or 'leven will come to be a dozen by and by.

The Ohio Legislature has passed an act making silver coin full legal tender within that State on and after the first of July, and the Senate of Illinois has also passed an act to the same effect.

The manners of the Harvard students are getting so bad that some people begin to inquire whether the influence of what they call a Decaying Religious Belief isn't bad on the character and morals.

The most important sewing-machine patents have expired. $1,000,000 were not enough to buy a renewal. There will be an entire revolution in this business 'tis thought. Machines can now be bought for $30 each.

Smith & Wesson have lately completed an order for 200,000 revolvers for the Turkish Government. The Winchester Arms Company, of New Haven, have some 1,200 hands at work on cartridges for the same Turks.

The Mormons think they can't stand it much longer. They are buying guns and drilling, and are going to send Cannon to Washington. All which delights those pikes who are waiting to buy cheap when the fanatics move out of Utah.

"Orpheus C. Kerr," the humorist and poet, who went so long last year without taking any food, has not recovered his relish for nutriment yet. He sailed for Europe lately, and though he is not a particular friend of Socialism we hope he will return with a Newell of life in him.

Wong Ching Foo has been lecturing again. He only wanted to take down our missionaries a little, thinks they are too high and patronizing. Let this friend of Sakya Muni wait until we resume specie payment and then he will find that we are as sack-your-moneyous as any body in China.

Virginia, Georgia and Tennessee are leading off in the cause of Southern education. There were in 1875 more than three times as many pupils enrolled in the schools of Virginia as there were in 1870. The same is nearly true of the other two States. The increase is coming largely from the black population.

Over 3,500 Indians have come into Spotted Tail and Red Cloud agencies during the last ten weeks, making the total number of Indian surrenders at the various agencies during the past year nearly 15,000. The problem is how to make them wear stoga boots and overalls while they plow and tend cattle. Meantime it is cheaper we suppose to corral the noble red man than it is to fight him.

Dr. William A. Hammond, the eminent surgeon and author, lately gave his daughter in marriage to the Marquis Manfred Lunzi, of Italy. He also gave the couple some advice. He advised them to leave out the customary but "unphysiological and barbarous" wedding journey. If marriage is a lawful, wholesome thing, why snatch your wife and run with her as if you were a thief and had just stolen her? You don't mean to take her into your hole and eat her do you?

A special Committee appointed by the Governing Committee of the New York Exchange say there is little use in trying to get trustworthy reports on the condition of stock companies. The directors of such companies will keep things in the dark, and stockholders have to go like a blind man feeling his way with a stick. Open your mouth and shut your eyes, is a very pretty game as long as the plums last, but when they stop, folks are sure to get unhappy and want to see.

"That government is best which governs least," said the old democrats. "That government is best which governs not at all," said Thoreau. "That government is best which governs without seeming to govern," says comebody else. And now the *Tribune* says "That political condition is the best which gives us the least politics." You can take your pick of these sayings and thank Mr. Hayes for trying to have as little political discussion as possible. You can go on with your churning now and white-wash the kitchen.

Here is what George Alfred Townsend says of the President, and we believe him: "No such person as Hayes has yet been seen in the White House. He is affable and sticks to his point without much arguing or antagonizing, and he makes a good many friends, often choosing his respectable political opponents. His theory seems to be that he can inspire men with opposite views from himself to believe in his sincerity and entertain his opinions and go out and proselyte with him. He seldom uses illustrations or epigrams or becomes very animated. But the nameless respect surrounding a President awaits him in every encounter. This policy of intoning and elevating the country from the head is a new step in our moral science and political economy."

FOREIGN.

Roumania has declared her independence.

Kalafat and Widdin have had a shooting affair.

The British have gone up to Kelat and are going to stay.

India is just as starving as ever. The trouble is serious.

Russia keeps 150,000 men under Gen. Kauffman in Turkestan.

The Turks are going to have a man in London to borrow money.

The Russian band is pontooning up for the "Beautiful blue rolling Danube."

The Turks are supposed to have only about 203,000 men to meet the Russians on the Danube.

The war panic in England has caused a great rise in the rates of insurance on British vessels.

The Russians are supposed to have 140,000 men operating in Armenia. The Turks have only about half as many.

Transvaal, that little Dutchified area in Southern Africa, has been annexed to the British Empire. It embraces only 77,960 square miles, and 140,000 inhabitants.

Spain is going to put on her Basque. Heretofore those Provinces have been held in a peculiar relation to the rest of the country; they will be assimilated at once.

Ward, the American fillibuster, who went to China and distinguished himself in putting down the Taiping rebellion, has been honored with a niche in the Chinese Pantheon. Two temples have been erected to his honor.

The University of Calcutta has, it is reported from London and India, resolved to admit female students both to lectures and to degrees on the same terms with males. The Universities of Madras and Bombay are regarded as almost certain to follow the example of Calcutta.

Old Tory England has been stuffing pistols into his pocket all the week and hurrying off powder and guns to Malta and men-of-war to Corfu and Crete. His junior partners, the Liberals, have had some influence with him and he has finally intimated that he won't fight if the Russians will only keep away from Constantinople.

Every Russian Dragoon and Cossack is provided with a lasso and trained in the lasso drill. When a son of a gun gets into trouble with his great piece, those troopers come to his aid and, attaching their ropes to the cannon, they take it away as easily as the Flying Islanders did Peter Wilkins. Sometimes as many as fifty horses are attached to a gun in this way. This peculiarity of the Russian service enables it to always take a plenty of artillery.

The *Nineteenth Century* has a new feature in journalism; it is now publishing an article called "A Modern Symposium" in which a number of persons discuss the subject of "The Influence upon Morality of a Decline of Religious Belief," each writer having the privilege of seeing only what is written before his own remarks. The first one will alone have the chance to sum up and reply. Sir James Fitz-James Stephens, Lord Selborne, Dr. Martineau, the Dean of St. Paul's, the Duke of Argyll, and Prof. Clifford have already spoken and there are others to follow. It is as good as a health-lift to read it, and we hope it will make prayers short and watermelons safe.

The fighting has fairly begun on the Danube. The Russian army now occupies the north bank of that river all the way from Galatz and Reni to Rustschuk, and perhaps still higher up. They bombarded Turtukai from Oltenitza and set it on fire, causing the Turks to show the white flag. The Russians have made a crossing at Ibrail and taken Ghiacet, a little town in the Dobrudscha. Up to this time they seem to have been moving with a ponderous and well-studied movement. At Ibrail they have sunk a three-masted iron-clad with Hassan Bey and three hundred men on board. The Turks are thought to be holding their main strength in the quadrilateral of Rustschuk Silistria, Shumla and Varna. We also hear of them at Widdin and in the Dobrudscha. Their monitors have kept firing away at every show of Russian batteries—oftentimes doing a little damage. Somebody among them has made a dash and burned the Russian pontoons at Reni, but the Russians are doubtless prepared to lose several pontoon bridges in their purpose to make a sudden crossing in some unexpected place. There is little satisfactory news from the armies in Armenia. Every thing seems to indicate that the Russians are converging against Muktar Pasha somewhere between Kars and Erzeroum—probably near Bardess.

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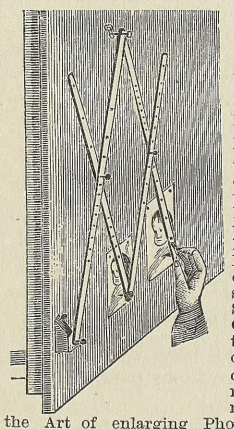

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—*Farmer's Friend.*

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BY JOHN HUMPHREY NOYES.

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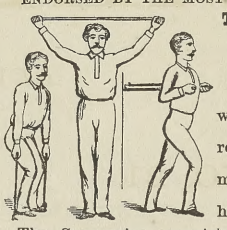

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